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SCRIPTURE TRUTHS,

HUMBLY ADDRESSED

To the SERIOUS Conſideration of all

CHRISTIANS,

Particularly of ſuch as are

CANDIDATES

For a SEAT in PARLIAMENT, and their

ELECTORS

AT THE

ENSUING GENERAL ELECTION,

SHEWING

The Unhappy and evil Conſequences of

FALSEHOOD, BRIBERY, and CORRUPTION,

OF EVERY KIND,

And the Preſent and Future Advantages of

TRUTH, HONOUR, AND HONESTY,

To themſelves and the NATION.

Illuſtrated with EXTRACTS from the NIGHT THOUGHTS.

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2 Tim. 3. 16. *All ſcripture is given by inſpiration of God, and is profitable for* Doctrine, *for* Reproof, *for* Correction *for* Inſtruction *in Righteouſneſs.*

Honeſty is the beſt Policy.———

An Honeſt Man's the nobleſt work of God. POPE.

MONTROSE:

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MDCCXC.

BRITISH MUSEUM

To the PUBLIC.

THE pure words of God in the holy Scriptures, ought to have great effect upon the minds of men professing themselves Christians; and especially upon such of them, as are either Makers, or Executors of the Laws; for they ought by their own good example, to be patterns to others of every thing great and praise worthy.

This publication is not meant to give any one offence. It can *give none to good, to honourable and to upright men: for its tendency is to support and confirm them in the ways of righteousness and truth; and to those who may have deviated from these paths, it* ought *to give none. It is meant so to affect them, as to bring them back to cool reflection, to repentance and reformation of conduct, while they have it in their power, and before it be too late.*

And O! may it have that blest effect upon their minds, which the words, the reasonings and the persuasions of men, may hitherto have failed to produce; then will the great and

indeed the only end designed by this performance be attained, and all good men will greatly rejoice at the happy change.— For there is joy in the presence of the Angels of God over one sinner that repenteth; likewise joy shall be in heaven, over one sinner that repenteth, more than over ninety and nine just persons, that need no repentance. Luke 15. 7. 10.

MONTROSE,
15th March, 1790.

ALEXR. CHRISTIE.

SCRIPTURE TRUTHS &c.

THE PRELUDE.

O Thou! whate'er thou art whose heart exults!
Wouldst thou, I should congratulate thy fate?
I know thou wouldst; thy pride demands it from me;
Let thy pride pardon, what thy nature needs,
The salutary censure of a friend.
Heart-merit *wanting*, mount we ne'er so high,
Our height is but the *gibbet* of our name,
Great *ill* is an achievement of great powers;
Plain sense but rarely leads us far astray.
REASON the means, *affections* chuse the end;
Means have no merit, if our end *amiss*.
If wrong our hearts, our heads are right in vain.
Our hearts ne'er bow but to superior WORTH
Paid never to the *monarch*, but the *man*.
Nor ever fail of their allegiance there.
And art thou greater than before?
Then thou before wast something less than man.
Has thy new post betray'd thee into pride?
That treacherous pride betrays thy dignity;
That pride defames humanity, and calls

The being, mean, which ſtaffs or ſtrings can raiſe.
High worth is elevated place : tis more ;
It makes the poſt ſtand candidate for thee ;
Makes more than *monarchs*, makes an *honeſt man*.
'Tis *moral* grandeur makes the mighty man ;
How *little* they, who think aught *great below* ;
All our ambitions death defeats, but *one*
And that it crowns.
We riſe in glory, as we ſink in *pride* :
Where boaſting *ends*, there dignity *begins* :
And yet, miſtaken beyond all miſtakes,
The blind LORENZO's proud,—of being *proud* ;
And dreams himſelf *aſcending* in his *fall*.
It nought avails thee, *where*, but *what* thou art ;
All the diſtinctions of this little life
Are quite cutaneous, foreign to the man. (creep,
When, thro' Death's ſtreight, *Earth's* ſubtile ſerpents
Which wriggle into wealth, or climb renown,
As crooked *Satan* the forbidden tree,
They leave their colour'd robe behind,
All that now glitters, while they rear aloft
Their brazen creſts, and hiſs at us below ;
Of Fortune's *fucus* ſtrip them, yet alive :
Strip them of body, too ; nay, cloſer ſtill,
Away with all, but *moral*, in their minds ;
And let, what then remains, impoſe their name,
Ponounce them weak, or worthy ; great or mean.
How mean that ſnuff of glory *Fortune* lights,
And *Death* puts out ! Doſt thou demand a teſt ?
A teſt at once infallible and ſhort,
Of *real* greatneſs ? That man greatly lives,
Whate'er his fate or fame, who greatly dies :
High-fluſh'd with hope where heroes ſhall deſpair ;
If *this* a true criterion, many courts,
Illuſtrious, might afford but few grandees.

SECTION I.

MISCELLANEOUS.

THE ſick in *body* call for aid; the ſick
In *mind* are covetous of more diſeaſe;
And when at *worſt*, they dream themſelves quite well.
To know ourſelves diſeas'd, is half our cure.
When nature's bluſh by cuſtom is wip'd off,
And conſcience, deaden'd by repeated ſtrokes,
Has into MANNERS nat'raliz'd our CRIMES;
The curſe of curſes is,—our curſe to *love*;
To *triumph* in the blackneſs of our guilt,
As *Indians* glory in the deepeſt *jet*,
And throw aſide our *ſenſes* with our *peace*.

BLOW ye the trumpet in Zion, and ſound an alarm in my holy mountain. Sanctify a faſt, call a ſolemn aſſembly, gather the people, aſſemble the elders: let the prieſts, the miniſters of the Lord, weep between the porch and the altar, and let them ſay, ſpare thy people, O Lord, and give not thine heritage to reproach, that the heathen ſhould rule over them, wherefore ſhould they ſay among the people, *where is their God.* My people are deſtroyed for lack of knowledge. The prieſts lips ſhould keep knowledge, and they ſhould ſeek the law at his mouth. The heads thereof judge for reward, the prieſts thereof teach for hire, and the prophets thereof divine for money: yet will they lean upon the Lord, and ſay, is not the Lord amongſt us? none

Joel 2, 1, 15—17

Hoſea 4. 6

Mal. 2, 7

Mic. 3, 11

Iſa. 8, 20 evil can come upon us. To the law and to the teſtimony, if they ſpeak not according to this word, it is becauſe their is no light
2 Chro. 19, 10 in them. What cauſe ſoever ſhall come to you, of your brethren that dwell in the cities, between law and commandment, ſtatute and judgments, ye ſhall even warn them that they treſpaſs not againſt the Lord and ſo wrath come upon you and your brethren, this do and ye ſhall not treſpaſs.—
Ezek. 33, 8, 9 If thou do not ſpeak to warn the wicked from his way, that wicked man ſhall die in his iniquity, but his blood will be required at thine hand, nevertheleſs if thou warn the wicked of his way, to turn from it; if he does not, he ſhall die in his iniquity, but thou haſt delivered thy ſoul.

2 Tim. 4, 2 Preach the word, be inſtant in ſeaſon, and out of ſeaſon; reprove, rebuke, and exhort.
1 Tim. 5, 20—22 Them that ſin rebuke before all, that others
1 Tim. 5, 22 may fear. Keep thyſelf pure, neither be
1 Theſ. 5, 14 partaker of other men's ſins. Warn them that are unruly, comfort the feeble minded, ſupport the weak, be patient toward all men.
1 Tim. 5, 21 I charge thee before God, and the Lord Jeſus Chriſt, and the holy angels, that thou obſerve theſe things, without preferring one before another, doing nothing by partiality.

Gal. 1, 10 Do I ſeek to pleaſe men? I ſhould not be the
1 Theſ. 2, 4, ſervant of Chriſt. Even ſo we ſpeak, not as pleaſing men, but God, who trieth our
2 Cor. 4, 2 hearts. Seeing we have this miniſtry, as we have received mercy, we faint not, but have renounced the hidden things of diſ-

diſhoneſty

honeſty, not walking in craftineſs, not handling the word of God deceitfully, but by manifeſtation of the truth, commending ourſelves to every man's conſcience in the ſight of God. For neither at any time uſed we flattering words, as ye know, nor a cloak of covetouſneſs. We have corrupted no man. I ceaſed not to warn every one night and day with tears. Wherefore I take you to record this day, that I am free from the blood of all men: for I have not ſhunned to declare unto you all the counſel of God.

1 Theſ. 2, 5
2 Cor. 7, 2
Acts 20, 31
Acts 20, 26, 27

Days ſhould ſpeak, and multitude of years ſhould teach wiſdom. Behold I waited for your words, yea I attended to you, when I had waited, (for they ſpake not, but ſtood ſtill) I ſaid I will alſo anſwer my part, I will alſo ſhew my opinion, let me not I pray you, accept any man's perſon; neither let me give flattering titles unto man. Suffer me a little, and I will ſhew thee that I have *yet* to ſpeak on God's behalf. Truly my words ſhall not be falſe, I will aſcribe righteouſneſs to my maker.

Job 32, 7, 11—21
Job 36. 2—4

Cry aloud ſpare not, lift up thy voice like a trumpet, and ſhew my people their tranſgreſſion, and the houſe of Jacob their ſins. I have ſeen violence and ſtrife in the city, miſchief and ſorrow are in the midſt thereof, deceit and guile depart not from her ſtreets. How is the faithful city become an harlot! It was full of judgment; righteouſneſs lodged in it; but now thy ſilver is become droſs, thy wine mixed with water; rebellious, and a com-

Iſaiah 58, 1
Pſ. 55, 9, 11
Iſa. 1, 21

companion

panion of thieves, every one loveth gifts
Pſa. 12, 1 and followeth after rewards. Help Lord, the godly man ceaſeth, the faithful fail from among the children of men; they ſpeak vanity, every one with his neighbour, with flattering lips and a lying tongue do they ſpeak.
Jerem. 7, 28 Truth is periſhed and is cut off from their
Iſa. 59, 4 mouth. None calleth for juſtice, none plead-
Jerem. 8, 5 eth for truth. They hold faſt deceit, they
Iſ. 59, 14. 15 refuſe to return; judgment is turned away backward, juſtice ſtandeth afar off; for truth is fallen in the ſtreets, and equity cannot enter: yea truth faileth, and he that departeth from evil maketh himſelf a prey; and the Lord ſaw it, and it diſpleaſed him
Pſa. 58, 4, 5 that there was no judgment. They are like the deaf adder, which will not hearken to the voice of the charmers, charming never
Mat. 13, 15 ſo wiſely. For this peoples heart is waxed groſs, and their ears are dull of hearing, and their eyes they have cloſed, leſt at any time they ſhould ſee with their eyes, and hear with their ears, and underſtand with their hearts, and ſhould be converted and
Iſa. 59, 8 I ſhould heal them. The way of peace they have not known, and their is no judgment in their goings: they have made them crooked paths, whoſoever goeth therein ſhall
2 Pet 2, 15 not know peace. Which have forſaken the right way, and gone aſtray, following the way of Balaam the ſon of Beor, who loved
2 Tim. 3, 1, 2, 3 the wages of unrighteouſneſs. In the laſt days perilous times ſhall come, for men ſhall be lovers of their own ſelves, covetous, proud, boaſters, unthankful, unholy, truce-breakers, falſe accuſers, deſpiſers of them
Iſa. 56, 11 that do good. They all look to their own ways

ways, every one for his gain from his quarter. The ſhew of their countenance doth witneſs againſt them, and they declare their ſin as Sodom, they hide it not; Wo unto their ſoul, for they have rewarded evil unto themſelves. Theſe are the men that deviſe miſchief, and give wicked council in this city. They are corrupt they have done abominable works: they encourage themſelves in an evil matter, they commune of laying ſnares privily, they ſay who ſhall ſee them. Ye are they who juſtify yourſelves before men, but God knoweth your hearts; for God ſhall bring every work into judgment, with every ſecret thing, whether it be good or whether it be evil.

Iſa. 3, 9
Ezek. 11, 2
Pſa. 14, 1
Pſa. 64, 5
Luke 16, 15
Ecle. 12, 14

Let not fomented flames of private pique
Prey on the vitals of the public good.
Let not the ties of perſonal regard
Betray the nation's truſts to feeble hands,
Let not our ſtreets with blaſphemies reſound;
Nor lewdneſs whiſper, where the laws can reach:
Let not beſt laws, the *wiſdom* of our ſires,
Turn ſatires on their ſunk, degenerate ſons
The baſtards of their blood! and ſerve no point,
But, with more emphaſis, to call them FOOLS.

Theſe things thou haſt done and I kept, ſilence, thou thoughteſt that I was altogether ſuch a one as thyſelf; but I will reprove thee, and ſet them in order before thine eyes. Should thy lies make men hold their peace? and when thou mockeſt, ſhall no man make the aſhamed? My ſoul come not thou into their ſecret; unto their aſſembly my honour be not thou united. Have no fellowſhip with the unfruitful works

Pſal. 50, 21
Job. 11, 3
Gen. 49, 6
Eph. 5, 11

works of darkneſs, but *rather reprove them;* for it is a ſhame even to ſpeak of thoſe things, which are done in ſecret.

Hab. 1, 13 Thou art of purer eyes than to behold evil, and cannot look on iniquity; wherefore lookeſt thou upon them, that deal treacherouſly and holdeſt thy tongue, when the wicked devoureth the man that is more

Pſ. 125, 5 righteous than he. As for ſuch as turn aſide unto their crooked paths, the Lord ſhall lead them forth with the workers of

Jer. 23, 40 iniquity; and I will bring an everlaſting reproach upon you, and a perpetual ſhame,

Jer. 13, 24 which ſhall not be forgotten: I will ſcatter them as the ſtubble that paſſeth away by the wind: this is thy lot the portion of thy meaſures from me ſaith the Lord, becauſe thou haſt forgotten me, and truſted in

Pſal. 12, 3 falſehood. The Lord ſhall cut off all flattering lips, and the tongue that ſpeaketh

Rom. 1, 18 proud things. For the wrath of God is revealed from heaven againſt all ungodlineſs

Job 21, 30 and unrighteouſneſs of men. The wicked is reſerved to the day of deſtruction, they ſhall be brought forth to the day of wrath.

Gal. 6, 3 If a man think himſelf to be ſomething when he is nothing, he deceiveth himſelf.

Rom. 12, 16 Be not wiſe in your own conceits. Let us

Gal. 5, 26 not be deſirous of vain glory, vainly

Col. 2, 18 puff'd up by his fleſhly mind. Behold his ſoul which is lifted up is not upright in him.

Hab. 2, 4 A naughty perſon, a wicked man walketh

Prov. 6, 12 ---14 with a froward mouth; he winketh with his eyes, he ſpeaketh with his feet, he teacheth with his fingers; frowardneſs is in his heart, he deviſeth miſchief continually,

he

he ſoweth diſcord. The words of his mouth were ſmoother than butter, but war was in his heart, his words were ſofter than oil, yet were they as drawn ſwords. Pſal. 55, 21

'Tis great 'tis manly to diſdain diſguiſe,
It ſhews our ſpirit, or it proves our ſtrength.
Thou ſay'ſt, 'tis NEEDFUL: is it therefore right,
Howe'er, I grant it ſome ſmall ſign of grace,
To ſtrain at an excuſe: and would'ſt thou then
Eſcape that cruel need? Thou may'ſt with eaſe:
Think no poſt needful, that demands a *knave*.

The words of his mouth are iniquity and darkneſs, he hath left off to be wiſe and to do good. Thou haſt ſold thyſelf to work evil in the ſight of the Lord. Thou art ſnared with the words of thy mouth, thou art taken with the words of thy mouth. Thine own mouth condemneth thee and not I, yea thy own lips teſtify againſt thee. Why doth thine heart carry the away and what doth thine eyes wink at, that thou turneſt thy ſpirit againſt God, and letteſt ſuch words go out of thy mouth. Ye truſt in lying words that cannot profit. For thou haſt truſted in thy wickedneſs, thou haſt ſaid none ſeeth me. Thy wiſdom and thy knowledge it hath perverted thee, and thou haſt ſaid in thine heart, I am and none elſe. Pſal. 36, 3 — 1 Kings 21, 20 — Prov. 6, 2 — Job. 15, 6, 12 — Jer. 7, 8 — Iſa. 47, 10

How curious to contemplate *two ſtate rooks*,
Studious their neſts to feather in a trice

With all the necromantics of their art,
Playing the game of FACES on each other,
Making court ſweet meats of their latent gall;
In fooliſh hope, to ſteal each others truſt,
Both cheating, both exulting, both deceiv-
ed;
And ſometimes both (let earth rejoice) un-
done.
The world's all title page, there's no *contents*;
The world's all FACE; the man who ſhews
his heart:
Is hooted for his nudities, and ſcorn'd.

Mic. 7, 5, 6 Truſt ye not in a friend, put not confi
dence in a brother, a man's enemies are the
2 Tim. 4, 10 men of his own houſe. For *Demas* hath forſak-
en me, having loved this preſent world.
Prov. 6 23, Eat not thou the bread of him that hath an
evil eye, neither deſire thou his dainty
meat; eat and drink ſaith he to thee, but
his heart is not with thee. The morſel
which thon haſt eaten, ſhalt thou vomit up,
Prov. 9, 17 and loſe thy ſweet words. Stolen waters
are ſweet, and bread eaten in ſecret places
is pleaſant, but he knoweth not that the
dead are there, and that her gueſts are in
the depths of hell.

Prov. 14, 15 The ſimple believeth every word; a wiſe
man feareth and departeth from evil; but
Prov. 12, 15 the fool rageth and is confident. The way
of a fool is right in his own eyes, but he
Prov. 20, 3 that hearkeneth unto council is wiſe. It is
an honour to a man to ceaſe from ſtrife,
Prov. 25, 8 but every fool will be meddling. Go not
forth haſtily to ſtrive, leſt thou know not
what to do in the end thereof, when thy
neigh-

neighbour hath put thee to ſhame. Man that is in honour and underſtandeth it not, is like the beaſts that periſh. The man that wandereth out of the way of underſtanding, ſhall remain in the congregation of the dead. Pſal.49,12 Prov.21,16

He that is greedy of gain troubleth his houſe but he that hateth gifts ſhall live. Moſt men will proclaim every one his own goodneſs, but a faithful friend who can find. Confidence in an unfaithful man in time of trouble, is like a broken tooth, and a foot out of joint. Wiſdom is better than weapons of war; but one ſinner deſtroyeth much good. When thou voweſt a vow unto God, defer not to pay it, for he hath no pleaſure in fools; pay that which thou haſt vowed. Better it is that thou ſhouldeſt not vow, than that thou ſhouldeſt vow and not pay. Suffer not thy mouth to cauſe thy fleſh to ſin, neither ſay thou that it was an error; wherefore ſhould God be angry at thy vow, and deſtroy the works of thine hand. When thou ſhalt vow a vow unto the Lord thy God, thou ſhalt not be ſlack to pay it, for the Lord thy God will ſurely require it of thee. If a man vow a vow unto the Lord, or ſwear an oath to bind his ſoul with a bond, he ſhall not break his word he ſhall do according to all that proceedeth out of his mouth. It is a ſnare to a man after vows to make enquiry. I will pay that, that I have vowed; ſalvation is of the Lord. Prov.15,27 Prov.20,6 Prov.25,19 Eccl.7,18 Eccl. 5, 4 Deut. 23, 21 Num. 30, 2. Prov.20,25 Iſa. 10, 9

Lord who ſhall abide in thy tabernacle? Pſal. 15

Who

who ſhall dwell in thy holy hill? He that walketh uprightly, and worketh righteouſneſs and ſpeaketh the truth in his heart. He that backbiteth not with his tongue, nor doeth evil to his neighbour. In whoſe eyes a vile perſon is contemned; but he honoureth them that fear the Lord; he that ſweareth to his own hurt, and changeth not. He that putteth not out his money to uſury, nor taketh reward againſt the innocent. He that doeth theſe things ſhall never be moved.

Prov.19,6 Many will intreat the favour of the prince, and every man is a friend to him
Prov.29,26 that *giveth gifts*. Many ſeek the ruler's favour; but every man's judgment cometh
1Theſ.5,18 from the Lord. See that none render evil for evil unto any man but ever follow that which is good, both among yourſelves and
Rom. 12, 17, 21 to all men. Recompence to no man evil for evil; but overcome evil with good.
Prov.24,29 Say not I will render to the man according
Prov.20,22 to his doings. Say not thou I will recompence evil, but wait on the Lord and he
Exod.23,5 ſhall ſave thee. Thou ſhalt not follow a
Iſaiah 5,20 multitude to do evil. Wo unto them that
Rom. 3, 8 call evil good and good evil. Let us not do
Prov. 17,13 evil that good may come. Whoſo rewardeth evil for good, evil ſhall not depart from his houſe.

Prov.2925, The fear of man bringeth a ſnare, but whoſo putteth his truſt in the Lord, he ſhall be

be ſafe. It is better to truſt in the Lord, Pſa.11,8,9
than to put confidence in men. It is better
to truſt in the Lord, than to put confidence
in princes. Curſed be the man that truſt- Jerem.17,5
eth in man, and maketh fleſh his arm, and
whoſe heart departeth from the Lord. The 1Cor. 3, 19
wiſdom of the world is fooliſhneſs with God.
He taketh the wiſe in their own craftineſs.
The Lord reigneth, let the people tremble, Pſal. 99, 1
let the earth be moved. He ruleth by his Pſal. 66, 7
power for ever, his eyes behold the nations,
let not the rebellious exalt themſelves. The Dan. 4, 32
moſt high ruleth in the kingdom of men and
giveth it to whomſoever he will. The Pſa. 33, 10
Lord bringeth the counſel of the heathen to
nought. He maketh the device of the peo- Pro. 21, 30
ple of none effect. There is no wiſdom, nor Job 12, 17
underſtanding, nor council againſt the Lord.
He leadeth counſellors away ſpoiled, and Pſa. 76, 12
maketh the judges fools. He ſhall cut off
the ſpirit of princes: he is terrible to the
kings of the earth.

SECTION

SECTION II.

Of Magiſtrates.

Whatever ſecondary props may riſe
From *politics* to build the public peace,
The baſis is, *the manners of the land*:
When rotten theſe, the Politician's wiles
But ſtruggle with deſtruction;
As govern'd *well or ill* ſtates ſink or riſe:
State Miniſters, *as upright*, or *corrupt*,
Are *balm* or *poiſon* in a nation's veins:
Health or *diſtemper*; haſten, or retard,
The period of her pride, her day of doom.
Tis fix'd! by fate, irrevocably, fix'd!
Virtue and vice, are empires life and death.

Exo. 18, 21 PROVIDE out of all the people, able men ſuch as fear God, men of truth, hating covetouſneſs, and place ſuch over them.
Deut. 16, 18, 19 Judges and officers ſhalt thou make, and they ſhall judge the people with juſt judgment; thou ſhalt not wreſt judgment: thou ſhalt not reſpect perſons, neither take gifts, for a gift doth blind the eyes of the wiſe, and pervert the words of the righteous.—
Jere. 24, 3 Execute ye judgment and righteouſneſs, and deliver the ſpoiled out of the hand of the
2Chro. 19, 6 oppreſſor, and do no wrong. Take heed what ye do, for ye judge not for man, but for the Lord, therefore let the fear of the Lord be upon you, take heed and do it, for there is no iniquity with the Lord our God, nor reſpect of perſons, nor taking of gifts.
Exo. 23, 7 Keep thee far from a falſe matter. Thou ſhalt

ſhalt not follow a multitude, neither ſhalt thou ſpeak in a cauſe to decline after many, to wreſt judgment. Exo. 23, 2

He that juſtifieth the wicked, and he that condemneth the juſt, even they both are an abomination to the Lord. Pro. 17, 15

A double minded man is unſtable in all his ways. Jam 1, 8

To ſubvert a man in his cauſe is not good. Lam. 3, 3

It is not good to accept the perſon of the wicked, to overthrow the righteous in judgment. Pro. 18. 5

For rulers are not a terror to good works but to the evil. Rom. 13, 3

Follow not the example of Samuel's ſons. Who walked not in their father's ways, but turned aſide *after lucre, and took bribes, and perverted judgments.* 1Sam. 8, 3

Spoiling and violence are before me; and there are that raiſe up ſtrife and contention; therefore the law is ſlacked, judgment doth never go forth, for the wicked doth compaſs about the righteous, therefore wrong judgment proceedeth. Hab. 1, 3

In black *oblivion's* kennel ſhall be trod
Their execrable names, who high in power
And deep in guilt, moſt ominouſly ſhine,
The Meteors of the State!
To licence lewd let looſe the public reins,
Quench every ſpark of *conſcience* in the land,
And triumph in the *profligate's* applauſe;
Or, who to the *firſt bidder* ſell their ſouls,
Their country ſell; ſell all their fathers bought
With funds exhauſted, and exhauſted veins,
To Demons———

Defend the poor and the fatherleſs, do juſtice to the afflicted and needy, deliver the poor and needy, rid them out of the hand of the wicked. Pſal. 82, 3

What doth the Lord require Micah 6, 8

quire of thee, but to do juſtly, to love mer-
Pro. 21, 3 cy, and walk humbly with thy God. To
do juſtice and judgment is more acceptable
Rom. 2, 2 to the Lord than ſacrifice. We are ſure
that the judgment of God is according to
Rom. 2, 6, 7 truth. Who will render to every man ac-
cording to his deeds, to them, who by pa-
tient continuance in well doing, ſeek for
glory, and honour, and immortality, eter-
nal life.

Pſal. 12, 8 The wicked walk on every ſide, when
Pro. 28, 28 the vileſt men are exalted. When the
wicked riſe, men hide themſelves, but when
Pro. 29, 8 they periſh, the righteous increaſe. Scorn-
ful men bring a city into a ſnare, but wiſe
Pro, 29, 12 men turn away wrath. If a ruler hearken
Pro. 11, 11 to lies, all his ſervants are wicked. By the
bleſſing of the upright the city is exalted,
but it is overthrown by the mouth of the
Hab. 2, 12 wicked. Wo to him that buildeth a town
Pro. 14, 34 and ſtabliſheth a city by iniquity. Right-
eouſneſs exalteth a nation, but ſin is a re-
proach unto any people.

Pſa. 101, 1 I will ſing of mercy and judgment, unto
thee O Lord will I ſing; I will behave my-
ſelf wiſely in a perfect way; I will walk in
my houſe with a perfect heart; I will ſet no
wicked thing before mine eyes; I hate the work
of them that turn aſide, it ſhall not cleave to
me; a froward heart ſhall depart from me,
I will not know a wicked perſon: Whoſo
privily ſlandereth his neighbour, him will I
not ſuffer; mine eyes ſhall be upon the faith-
ful of the land, that they may dwell with
me, he that walketh in a perfect way he
ſhall

ſhall ſerve me; he that worketh deceit ſhall not dwell within my houſe; he that telleth lies ſhall not tarry in my ſight.

Perſiſt: are others ſubtile? Thou be wiſe
Above the *Florentine's* court-ſcience riſe,
Stand forth a Patriot of the *moral* world,
The PATTERN and the PATRON of the juſt.

And Samuel ſaid unto Iſrael, behold I am old and grey headed; behold, here I am: witneſs againſt me before the Lord, and before his anointed; whoſe ox have I taken? or whoſe aſs have I taken? or whom have I defrauded? whom have I oppreſſed? or of whoſe hand have I received any bribe to blind mine eyes therewith? and I will return it to you. And they ſaid, thou haſt not defrauded us, neither haſt thou taken ought of any mans hand. 1 Sam. 12, 2—4

What's the reſult? a truth that ſhould reſound
For ever awful in Britannia's ear:
" Religion crowns the *Stateſman* and the *Man*;
" Sole ſource of *public* and of *private* peace.
This truth all men *muſt* own: and therefore will,
And *praiſe* and *preach* it too: and, when that's done
Their compliment is paid, and it's forgot.

SECTION. III.

On the Tongue.

Thoughts diſentangle paſſing o'er the lip,
Clean runs the thread; if not, 'tis thrown away,
Or kept to tie up nonſenſe for a ſong,
Speech, thought's canal! Speech thought's criterion too!
Thought in the mine, may come forth gold or droſs;
When coin'd in word, we know its real worth.
If ſterling; ſtore it up for future uſe;
'Twill buy thee benefit; perhaps renown.
Speech burniſhes our mental magazine;
Speech ventilates our intellectual fire.
Brightens for ornament, and whets for uſe.

Jam. 3, 5—9 THE tongue is a little member and boaſteth great things. Behold how great a matter a little fire kindleth! And the tongue is a fire, a world of iniquity: ſo is the tongue amongſt our members, that it defileth the whole body, and ſetteth on fire the courſe of nature; and is ſet on fire of hell. The tongue can no man tame; it is an unruly evil, full of deadly poiſon. Therewith bleſs we God, even the Father; and therewith curſe we men, which are made
Eccl. 10, 12, 13 after the ſimilitude of God. The lips of a fool ſwallow up himſelf. The beginning of the words of his mouth is fooliſhneſs, and the end of his talk is miſchievous madneſs.
Jere. 9, 8 Their tongue is as an arrow ſhot out, it ſpeaketh deceit, one ſpeaketh peaceably to his neighbour with his mouth, but in heart
Pſa. 50, 19 he layeth his wait. Thou giveſt thy mouth

to

to evil, and thy tongue frameth deceit. For thy mouth uttereth thine iniquity, and thou chuſeſt the tongue of the crafty. Death and life are in the power of the tongue, and they that love it ſhall eat the fruit thereof. Job 15, 5 Pro. 18, 21

In the multitude of words there wanteth not ſin, but he that refraineth his lips is wiſe. Whoſo keepeth his mouth and his tongue keepeth his ſoul from trouble. If any man among you ſeemeth to be religious, and bridleth not his tongue, but deceiveth his own heart; that man's religion is vain.— Every idle word that men ſhall ſpeak, they ſhall give an account at the day of judgment. By thy words thou ſhalt be juſtified, and by thy words thou ſhalt be condemned. How forcible are right words! My lips ſhall not ſpeak wickedneſs, nor my tongue utter deceit. Behold thou deſireſt truth in the inward parts. Pro. 10, 19 Pro. 21, 23 Jam. 1, 26 Mat. 12, 36 Job 6, 25 Job 27, 4 Pſal. 51, 6

SECTION IV.

On FLATTERY.

Let not the Cooings of *the world* allure thee;
Which of her Lovers ever found her true?
Happy! of this bad World who *little* knows;
And yet, we muſt much know her to be *ſafe*:
To *know* the world, not love her is thy point:
She gives but little nor that little long.

HE that goeth about as a tale bearer, revealeth ſecrets, therefore meddle not with him that flattereth with his lips. He that hateth Pro. 20, 19 Pro. 26 24, 25

hateth, diſſembleth with his lips, and layeth up deceit within him. When he ſpeaketh fair, believe him not, for there are ſeven
Jer. 12, 6 abominations in his heart. For even thy brethren, even they have dealt treacherouſly with thee, yea they have called a multitude after them, believe them not, though
Rom. 16, 18 they ſpeak fair words unto thee. By good words and fair ſpeeches, deceive they the
Pſal. 36, 1 hearts of the ſimple. There is no fear of
—3 God before his eyes, for he flattereth himſelf in his own eye, until his iniquity be found hateful. The words of his mouth are iniquity and deceit, he hath left off to
Pſal. 5, 9 do good. For there is no faithfulneſs in their mouth; they flatter with their tongue;
Joſh. 7, 11 for they have even taken of the accurſed thing, and have ſtolen and diſſembled alſo.
Dan. 11, 34 Many ſhall cleave to them with flatteries.
Pro. 29, 5 A man that flattereth his neighbour ſpread-
Pro. 26, 28 eth a net for his feet. A flattering mouth
Job 17, 5 worketh ruin. He that ſpeaketh flattery to his friend, even the eyes of his children
Pſal. 12, 3 ſhall fail. The Lord ſhall cut off all *flattering lips and the tongue that* ſpeaketh proud
1 Theſ. 2, 5 things. Neither at any time uſed we flattering words as ye know, nor a cloke of
Pro. 28, 23 covetouſneſs, God is witneſs. He that rebuketh a man, afterwards ſhall find more favour, than he that flattereth with his
Rom. 12, 9 tongue. Let love be without diſſimulation. Abhor that which is evil, cleave to that which is good.

SECTION

SECTION V.

On HYPOCRISY.

A *faithleſs* heart, how deſpicably *ſmall!*
Too ſtreight, ought *great* or *generous* to receive;
Fill'd with an *atom!* fill'd and foul'd, with *ſelf,*
And ſelf miſtaken! Self, that laſts an hour!
The mind that would be happy muſt be *great,*
Great in its *wiſhes;* great in its *ſurveys;*
A man of *compaſs* makes a man of *worth.*

AN Hypocrite with his mouth deſtroy- Pro. 11, 9
eth his neighbour, but through know-
ledge ſhall the juſt be delivered. In the 1 Tim. 4, 1
latter times ſome ſhall depart from the faith, and 2
giving heed to ſeducing ſpirits and doctrines
of devils, ſpeaking lies in hypocriſy, having
their conſcience ſeared as with a hot iron.
They conceive miſchief and bring forth Job 15, 35
vanity, and their belly prepareth deceit.
The hypocrites in heart heap up wrath, Job 36, 13
they die in youth and their life is among and 14
the unclean. The triumphing of the wick- Job. 20, 5
ed is ſhort, and the joy of the hypocrite
but for a moment. What is the hope of Job 27, 8
the hypocrite though he hath gained, when
God taketh away his ſoul. The hypo- Job 8, 13, 15
crites hope ſhall periſh; he ſhall lean upon
his houſe, but it ſhall not ſtand, he ſhall
hold it faſt, but it ſhall not endure. The Job 15, 34
congregation of hypocrites ſhall be de-
ſolate. The Lord ſhall appoint him Math. 24,
his portion with hypocrites, there ſhall and 51
be weeping and gnaſhing of teeth. But the Jam. 3, 17
wiſdom that is from above is firſt pure,
then

then peaceable, gentle and eaſy to be entreated, full of mercy and good fruits, without partiality and without hypocriſy.

1 Pet 2. 1 and 16 Wherefore laying aſide all malice and all guile and hypocriſies and envies and all evil ſpeakings; As new born babes deſire the ſincere milk of the word that ye may grow thereby; as free and not uſing your liberty, for a cloke of maliciouſneſs but as the ſervants of God.

SECTION VI.

On DECEIT.

Men may live fools, but fools they *cannot die*,
For *here*, reſiſtleſs demonſtration dwells;
A death bed's a *detector* of the heart.
Here lov'd diſſimulation drops her maſque
Thro' life's grimace, that miſtreſs of the ſcene;
Here real and apparent are the ſame.

Pro. 12, 20 DECEIT is in the heart of thoſe that
Pſal. 10, 7 imagine evil. His mouth is full of deceit and fraud, under his tongue is miſchief
Pſ. 50, 19 and vanity. Thou giveſt thy mouth to
Jer. 9, 4, 5 evil, and thy tongue frameth deceit. Take ye heed every one of his neighbour. They will deceive every one his neighbour, and will not ſpeak truth; for they have taught their tongues to ſpeak lies and weary them-
Job 15, 31 ſelves to commit iniquity. Let not him that is deceived truſt in vanity, for vanity
Pro. 26. 26 ſhall be his recompence. Whoſe hatred

is

is covered by deceit, his wickedneſs ſhall be ſhewed before the whole congregation. Bread of deceit is ſweet to a man, but afterwards his mouth ſhall be filled with gravel. Pro. 20, 17
As a mad man who caſteth firebrands, arrows and death, ſo is the man that deceiveth his neighbour, and ſaith, am not I in ſport? Pro. 26, 18 and 19
Deceitful men ſhall not live half their days Pſ. 55, 23
The fooliſh ſhall not ſtand in thy ſight, thou hateſt all the workers of iniquity. Thou ſhalt deſtroy them that ſpeak leaſing. The Lord will abhor the deceitful man. Pſ. 5, 5, 6
He diſappointeth the devices of the crafty ſo that their hand cannot perform their *enterpriſe He taketh the wiſe in their own craftineſs*. Job 5, 12
He that walketh righteouſly and ſpeaketh uprightly; He ſhall dwell on high: bread ſhall be given him, and his water ſhall be ſure. Iſ. 33, 15
His ſeed ſhall be mighty upon the earth, the generation of the upright ſhall be bleſt. Pſ. 112, 2
Mark the perfect man and behold the upright, for the end of that man is peace. Pſ. 37, 37
The righteous ſhall be in everlaſting remembrance. Pſ. 112 6
For the righteous Lord loveth righteouſneſs, his countenance doth behold the upright. Pſ. 11, 7
O deliver me from the deceitful and unjuſt man. Job 11, 7
My lips ſhall not ſpeak wickedly, nor my tongue utter deceit. Eph. 4, 25
Speak every man truth with his neighbour, for we are members one of another. Behold thou deſireſt truth in the inward part. Pſ. 51, 6
As for me thou upholdeſt me in mine integrity, and ſetteſt me before thy face for ever. Pſ. 41, 12
As for me, I will walk in mine integrity. Pſ 26, 11
I have choſen Pſ. 119, 30

Pro. 8, 6 choſen the way of truth. For my mouth ſhall ſpeak truth and wickedneſs is abomination to my lips.

SECTION VII.

On LYING.

Why ſo much *cover*? it detects itſelf.
I give him joy that's aukward at a lie,
Whoſe feeble nature, truth ſtill holds in awe,
His incapacity is his renown.

Iſai. 59, 3. YOUR lips have ſpoken lies, your
Iſai. 32, 7 tongue hath muttered perverſeneſs. He deviſeth wicked devices, to deſtroy the poor with lying words, even when the needy
Ezek. 13, 22 ſpeaketh right. With lies ye have made the heart of the righteous ſad, and ſtrengthened the hands of the wicked, that he ſhould
Iſai. 32, 6 not return from his wicked way. The vile perſon will ſpeak villany, and his heart work iniquity to practiſe hypocriſy, and to
Pro, 17, 4 utter error againſt the Lord. A wicked doer giveth heed to falſe lips: and a liar
Pro. 10, 18 giveth ear to a naughty tongue. He that hideth hatred with lying lips, and he that
Pſal. 52, 3 uttereth ſlander is a fool. Thou loveſt evil more than good, and lying rather than to
John 8, 44 ſpeak righteouſneſs, Ye are of your father the devil, and the luſts of your father ye will do; he abode not in the truth, becauſe there is no truth in him, when he ſpeaketh

ſpeaketh a lie, he ſpeaketh of his own, for he is a liar and the father of it. Lying lips are an abomination to the Lord, but they that deal truly are his delight. The mouth of them that ſpeak lies ſhall be ſtopped. A falſe witneſs ſhall not be *unpuniſhed, and he that ſpeaketh lies ſhall not eſcape.* The Lord hateth a proud look, a lying tongue, an heart that deviſeth wicked imagination, feet that be ſwift in running to miſchief, a falſe witneſs that ſpeaketh lies, and he that ſoweth diſcord among brethren. Ye ſhall not deal falſely, neither lie to one another.—Thou ſhalt not raiſe a falſe report. Keep thee far from a falſe matter. The getting of treaſures by a lying tongue, is a vanity toſſed to and fro of them that ſeek death.—What ſhall be given unto thee, or what ſhall be done unto thee; thou falſe tongue? Sharp arrows of the mighty with coals of juniper. All liars ſhall have their part in the lake that *burneth with fire and brimſtone, which is the ſecond death.* The proud have forged a lie againſt me, but I will keep thy precepts with all my heart. Keep thy tongue from evil, and thy lips from ſpeaking guile. Through thy precepts I get underſtanding, therefore I hate every falſe way. Lie not one to another, ſeeing that ye have put off the old man and his deeds. Bleſſed is the man that maketh the Lord his truſt, and reſpecteth not the proud, nor ſuch as turn aſide to lies. Speak every man truth with his neighbour, for we are members one of another. He that ſpeaketh truth ſheweth forth righteouſneſs. The lip of truth

Pro. 12, 22
Pſa. 63, 11
Pro. 19, 5
Pro. 6, 16—19
Levi. 19, 11
Exo. 23, 1, 7
Pro. 21, 6
Pſ. 120, 3, 4
Rev. 21, 8
Pſa. 119, 69
Pſal. 34, 13
Pſ. 119, 104
Col. 3, 9
Pſal. 40, 4
Eph. 4, 25
Pro. 12, 17—19
Pro. 12, 19

ſhall be eſtabliſhed for ever. I have choſen the way of truth, thy judgments have I laid
Pſa.119.30 before me. O Lord are not thine eyes up-
Eph. 4, 15 on the truth. Speaking the truth in love we may grow up into him in all things,
1John 3,18 which is the head even Chriſt. Let us not love in word, neither in tongue, but in
Rom. 2, 2 deed. The judgment of God is according
Pſal. 91, 4 to truth. His truth ſhall be thy ſhield and
Pſal.96, 13 buckler. The Lord ſhall judge the world with righteouſneſs, and the people with truth.

SECTION VIII.

On COVETOUSNESS.

Thou ſhalt not *covet* is a wiſe command,
But bounded to the wealth the *Sun* ſurveys,
Look farther the command ſtands quite reverſ'd,
And *av'rice* is a virtue moſt divine.

Lev. 19,13 THOU ſhalt not defraud thy neighbour.
1Cor. 6, 8 Ye do wrong and defraud, and that your
1Tim. 6, 5 brethren. Withdraw thyſelf from perverſe diſputings of men of corrupt minds, and deſtitute of the truth, ſuppoſing that gain is
Pro. 28, 16 godlineſs. He that hateth covetouſneſs ſhall
Pſal. 10. 3 prolong his days. The wicked boaſteth of his hearts deſire, and bleſſeth the covetous whom
Jer. 22,17 the Lord abhorreth. Thine eyes and thine heart are not, but for thy *covetouſneſs, and for oppreſſion, and violence to do it.*

Wo to him that coveteth an evil covetouſneſs to his houſe, that he may ſet his neſt on high, that he may be delivered from the power of evil! Thou haſt conſulted ſhame to thy houſe, and haſt ſinned againſt thy ſoul. For the ſtone ſhall cry out of the wall, and the beam out of the timber ſhall anſwer it. He that hateth covetouſneſs, ſhall prolong his days. He that by uſury and unjuſt gain increaſeth his ſubſtance: he ſhall gather it for him that will pity the poor.— The Lord reſerveth the unjuſt unto the day of judgment to be puniſhed, but chiefly them that walk after the fleſh, preſumptuous, ſelf-willed, ſporting themſelves with their own deceivings, while they feaſt with you: beguiling unſtable ſouls, an heart they have exerciſed with covetous practices: curſed children, which have forſaken the right way, and are gone aſtray following the ways of Balaam the ſon of Beor, who loved the wages of unrighteouſneſs. And through covetouſneſs ſhall they with feigned words make merchandize of you, whoſe judgment now of a long time lingereth not, and their damnation is ſure, For what is a man profited, if he ſhall gain the whole world, and loſe his own ſoul? or, what ſhall a man give in exchange for his ſoul.

Hab. 2, 9—12
Pro. 28, 16
Pro. 28, 8
2 Pet. 2, 9—15,
2 Pet. 2, 3
Mat. 16, 26

High built abundance, heap on heap, for what?
To breed new *wants* and *beggar* us the more;
Then, make a richer ſcramble for the throng?
Doſt court *abundance* for the ſake of *peace*?
Learn and lament thy ſelf-defeated ſcheme:
Riches enable to be richer ſtill

And

And *richer ſtill*, what mortal can reſiſt?
Thus wealth (a cruel taſk Maſter!) enjoins
New toils, ſucceeding toils, an endleſs train.

Pro. 10, 9 He that walketh uprightly walketh ſurely, but he that perverteth his ways ſhall be
Luke 12,15 known. Take heed and beware of covetouſneſs, a man's life conſiſteth not in the a-
1Cor. 6, 10 bundance of the things that he poſſeſſeth. Be not deceived, neither covetous, nor revilers, nor extortioners, ſhall inherit the king-
Eph. 5, 5 dom of God. For this ye know, that no covetous man who is an idolater, hath any inheritance in the kingdom of Chriſt and of
Heb. 13, 5 God. Let your converſation be without covetouſneſs, and be content with ſuch things as ye have, for he hath ſaid I will
Ezek,22,13 never leave thee nor forſake thee. Behold I have ſmitten my hand at the diſhoneſt gain
Acts 20. 33 which thou haſt made. I have coveted no
Pſal. 26, 1 man's ſilver, or gold, or apparel. Judge me
—4 O Lord, for I have walked in mine integity, I have truſted in the Lord, therefore I ſhall not ſlide. I have not ſat with vain perſons, neither will I go in with diſſemblers, I have hated the congregation of evil doers, and
2Cor. 4, 2 will not ſit with the wicked. We have renounced the hidden things of diſhoneſty.—
2Cor. 7, 2 We have wronged no man, we have de-
Heb. 13,18 frauded no man. We truſt we have a good conſcience in all things, willing to live hon-
Pro. 11, 3 eſtly. The integrity of the upright ſhall
Pro. 20, 7 guide them. The juſt man walketh in his integrity, his children are bleſſed after him.
Pſa. 119, 8 Teach me O Lord the way of thy ſtatutes, incline my heart unto thy teſtimonies, and not to covetouſneſs.

All

All! All! on earth is *ſhadow*, all beyond
Is *ſubſtance*, the reverſe is *folly's* creed.
Beware what earth calls happineſs; beware
All joys, but joys that *never* can expire;
Who builds on leſs than an *immortal* baſe
Fond as he ſeems, condemns his joys to death.
Why all this toil for triumphs of an hour?
What tho' we wade in wealth, or ſoar in fame?
Earth's higheſt ſtation ends in "here he lies"
And, "duſt to duſt" concludes his nobleſt ſong.

SECTION IX.

On BRIBERY.

For *peace begins* juſt where ambition ends,
How differ *worldly* wiſdom and *divine*?
Juſt as the waining and the waxing moon;
More empty *worldly* wiſdom every day,
And every day more fair, her rival ſhines.
When *later* there's no time to play the fool,
Soon our whole turn for wiſdom is expir'd.
And everlaſting Fool is writ in *fire*;
Or, real wiſdom wafts us to the *ſkies*.

THOU ſhalt not reſpect perſons neither take a gift, for a gift doth blind the eyes of the wiſe, and perverteth the reward of the righteous. A gift deſtroyeth the heart.— A wicked man taketh a gift out of the boſom, to pervert the ways of judgment.— They afflict the juſt, they take a bribe and turn aſide the poor from their right. A man's gift maketh room for him, and bringeth him before great men. A gift in ſecret pacifieth

Deut. 16, 19
Eccl. 7, 7
Pro. 17, 23
Amos 5, 12
Pro. 18, 16
Pro. 21, 14

pacifieth anger, and a reward in the boſom
Ecl. 10, 19 ſtrong wrath. A feaſt is made for laughter,
and wine maketh merry, but money anſwer-
Pro. 15, 14 eth all things. Whoſo boaſteth himſelf of
a falſe gift, is like the clouds without rain.
Pro. 15, 27 He that is greedy of gain, troubleth his own
houſe, but he that hateth gifts ſhall live.—
Pro. 29, 4 He that receiveth gifts overthroweth the
Iſa. 5, 20 Land. Wo unto them that call evil good,
—23 and good evil. Wo unto them that are
wiſe in their own eyes, and prudent in their
own ſight, which juſtify the wicked for a
reward, and take away the righteouſneſs of
Pſa. 26. 10 the righteous from him. In whoſe hand is
miſchief, and their right hand is full of
Job 15, 34 bribes. *Fire ſhall conſume the tabernacles*
1 Tim. 6, 9 *of bribery.* They that will be rich fall in-
—11 to temptation, and a ſnare, and into many
fooliſh and hurtful luſts, which drown men
in deſtruction and perdition. For the love
of money is the root of all evil, which,
while ſome coveted after, they have erred
from the faith, and pierced themſelves thro'
with many ſorrows. But thou O man of
Pro. 11, 4 God flee theſe things. Riches profit not in
the day of wrath, but righteouſneſs deliver-
Pro. 22. 1 eth from death. A good name is rather to
be choſen than great riches, and loving fa-
Pro. 16, 8 vour rather than ſilver and gold. Better is
a little with righteouſneſs than great reve-
Pro. 37, 16 nues without right. A little that a right-
eous man hath, is better than the riches of
Pro. 10, 22 many wicked. The bleſſing of the *Lord it*
maketh rich, and he addeth no ſorrow there-
Iſa. 33, 15 *with.* He that walketh righteouſly and
ſpeaketh uprightly, he that deſpiſeth the
gain of oppreſſion, that ſhaketh his hands
from

from holding of bribes, and ſhutteth his eyes from ſeeing of evil, he ſhall dwell on high, his place of defence ſhall be the munition of rocks. His bread ſhall be given him, and his water ſhall be ſure. Gather not my ſoul with ſinners, nor my life with bloody men, in whoſe hands are miſchief, and their right hand is full of bribes. But as for me I will walk in mine integrity, redeem me and be merciful unto me. My foot ſtandeth in an even place, in the congregation will I bleſs the Lord. Pſ. 26, 9—12

Gold glitters moſt, when virtue ſhines *no more*
As ſtars from abſent ſuns have leave to ſhine.
And art thou ſtill a glutton of bright gold?
And art thou ſtill rapacious of thy ruin?
Death loves a ſhining mark, a ſignal blow,
A blow! which while it executes, alarms!
And ſtartles thouſands with a ſingle fall.

SECTION X.

Of the WICKED.

How ſhocking is all joy, whoſe *end is ſure*,
Such joy *more* ſhocking ſtill, the more it *charms*,
Are there on earth (let me not call them men)
Who lodge a ſoul immortal in their breaſts,
Unconſcious as the mountain of its ore,
Or rock of its ineſtimable gem.
When rocks ſhall melt and mountains vaniſh, *theſe*
Shall know their treaſure—*treaſure then no more.*

I Have ſeen the wicked great in power, and ſpreading like a green bay tree, yet he paſſed away and lo he was not: for yet a little Pſa. 37, 35

little while and the wicked ſhall not be, yea thou ſhalt diligently conſider his place and
Job 15, 20 it ſhall not be. The wicked man travelleth
21, with pain all his days, a dreadful ſound is in his ears; in proſperity the deſtroyer ſhall
Coloſ. 3. 25 come upon him. He that doth wrong ſhall receive for the wrong which he hath done,
Luke 16, 10 and there is no reſpect of perſons. He that is unjuſt in the leaſt, is unjuſt alſo in much.
1 John 3, 10 Whoſo doth not righteouſneſs is not of God.
Iſa. 26, 10 Let favour be ſhewn to the wicked, yet will he not learn righteouſneſs, in the land
Pro. 14, 12 of uprightneſs will he deal unjuſtly. There is a way which ſeemeth right unto a man, but the end thereof are the ways of death.
Pro. 17, 13 Whoſo rewardeth evil for good, *evil ſhall not depart from his houſe.*

Job 4, 8 They that plow iniquity and ſow wicked-
Job 20, 12 neſs reap the ſame. Though wickedneſs be
—15 ſweet in the mouth, though he hide it under his tongue, yet it is the gall of Aſps within him. He hath ſwallowed down riches and he ſhall vomit them up again. God ſhall caſt them out of his belly. The
Job 18, 5, 6 light of the wicked ſhall be put out, and the ſpark of his fire ſhall not ſhine. The wicked ſhall be ſilent in darkneſs; by
Pro. 3. 33 ſtrength ſhall no man prevail. The curſe of the Lord is on the houſe of the wicked.
Job 11, 20 The eyes of the wicked ſhall fail, and they ſhall not eſcape, and their hope ſhall be as
Pro, 10, 7 the giving up of the ghoſt. *The name of*
Cor. 6, 9 *the wicked ſhall rot.* The unrighteous ſhall
2 Pet. 2, 9 not inherit the kingdom of God. The Lord reſerveth the unjuſt unto the day of judgment

judgment to be puniſhed. The wicked is reſerved to the day of deſtruction, they ſhall be brought forth to the day of wrath. Unto them that are contentious and do not obey the truth, but obey, unrighteouſneſs; indignation and wrath, tribulation and anguiſh upon every ſoul of man that doeth evil. For the wrath of God is revealed from heaven againſt all ungodlineſs and unrighteouſneſs of men. The Lord Jeſus ſhall be revealed from heaven with his mighty Angels in flaming fire, taking vengeance on them that know not God, and that obey not the goſpel of our Lord Jeſus Chriſt. Who ſhall be puniſhed with everlaſting deſtruction from the preſence of the Lord and from the glory of his power. The wicked ſhall be turned into hell, and all the nations that forget God. The Lord hateth the wicked, upon them he ſhall rain ſnares fire and brimſtone and an horrible tempeſt. And the ſmoke of their torment aſcendeth up for ever and ever.

Job 21. 30

Rom. 2, 8, 9

Rom. 1. 18

2 Theſ. 1. 7 8, 9

Pſ. 9, 17

Pſ. 11, 5, 6

Rev. 14, 11

LORENZO! tis not yet too late LORENZO!
Seize wiſdom e'er its torment to be wiſe;
That is ſeize *wiſdom* e'er ſhe ſeizes *thee*.
For what my ſmall Philoſopher is *hell*?
For nothing, but full knowledge of the *truth*
When *truth* reſiſted long is ſworn our foe,
And calls *eternity* to do her *right*.

SECTION XI.

The RETURN.

Thrice happy *they* that enter *now* the court,
Heaven opens in their boſom: but, how rare!
Ah! me, that magnanimity how rare!
What hero like the man who ſtands *himſelf*,
Who dares to meet his naked heart *alone?*
Who hears *intrepid* the full charge it brings,
Reſolv'd to ſilence future murmurs there,
The coward flies and flying is undone.
The man that bluſhes is not quite a brute,
Haſte! haſte! A man by nature is in haſte,
For who ſhall anſwer for another hour?

Acts 8, 22 REPENT therefore of this thy wickedneſs, and pray God if perhaps the thought
Job 11. 14 and 15 of thine heart may be forgiven thee. If iniquity be in thy hand put it far away, and let not wickedneſs dwell in thy tabernacles; then ſhalt thou lift up thy face without ſpot, yea thou ſhalt be ſtedfaſt and
Jer. 2, 19 ſhalt not fear. Thine own wickedneſs ſhall correct thee, and thy backſlidings ſhall reprove thee: know therefore and ſee that it is an evil thing and a bitter, that
Jam. 4, 8 —10 thou haſt forſaken thy God. Cleanſe your hands ye ſinners, and purifie your hearts ye double minded. Be afflicted and mourn and weep, let your laughter be turned to mourning and your joy to heavineſs; draw nigh to God and he will draw nigh to you; humble yourſelves in the ſight of the Lord
Jer. 13, 16 and he ſhall lift you up. Give glory to the Lord

Lord your God before he cauſe darkneſs, and before your feet ſtumble upon the dark mountains, and while ye look for light, he turn it into the ſhadow of death, and make it groſs darkneſs. Let the wicked forſake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he ſhall have mercy upon him, and to our God for he will abundantly pardon. Iſa. 55. 7

Put away from thee a froward mouth, and perverſe lips, put far from thee. Let thine eyes look ſtraight before thee. Turn not to the right hand, nor to the left, remove thy foot from evil. Render unto Cæſar the things which are Cæſar's, and unto God the things which are God's. Pro. 4. 24 Mat. 22, 21

All things whatſoever ye would that men ſhould do unto you, do ye even ſo to them, for this is the law and the Prophets. Mat. 7. 12

What fellowſhip hath righteouſneſs with unrighteouſneſs, and what communion hath light with darkneſs? 2Cor. 6, 14

——Walk honeſtly as in the day, not in rioting and drunkenneſs, not in ſtrife and envy, but put ye on the Lord Jeſus, and make no proviſion for the fleſh to fulfill the luſts thereof. Rom. 13 13 and 14

And let every one that nameth the name of Chriſt depart from iniquity. 2Tim. 2, 19

For there is one God and one Mediator between God and men, the man Chriſt Jeſus. 1Tim. 2, 5

Neither is there ſalvation in any other, for there is none other name under heaven given among men, whereby we muſt be ſaved. Acts 4, 12

Since

Since Adam fell, no mortal uninſpired
Has ever yet conceived, or ever ſhall,
How *kind is God*, how great (if good) is man.
No man too largely from his love can hope,
If what is hoped he labour to ſecure.

SECTION XII.

Of the RIGHTEOUS.

If hope precarious, and of things when gained
Of little moment, and as little ſtay,
Can ſweeten toil and dangers into *joys*;
What then *that* hope which nothing can defeat,
Our leave unaſk'd! Rich hope of boundleſs bliſs;
Bliſs paſt man's power to paint it; time's to cloſe;
Man's ſickly ſoul, tho' turn'd and toſs'd for ever
From ſide to ſide, can reſt on nought but *thee*;
Here in full truſt; hereafter in full joy.

Pro. 12, 28 and 21 IN the way of righteouſneſs is life, and in the path way thereof there is no death.
Pro. 2, 6, 7 There ſhall no evil happen to the juſt. The Lord giveth wiſdom; he layeth up ſound wiſdom for the righteous; he is a buckler
Pro. 28. 18 to them that walk uprightly. Whoſo walk-
Pſ. 112, 4, 6 eth uprightly ſhall be ſaved. Unto the upright there ariſeth light in the darkneſs.
Pro. 11, 5, 6 He ſhall not be moved for ever. The righteouſneſs of the perfect ſhall direct his way. The righteouſneſs of the upright ſhall de-
Pro. 11, 8 liver them. The righteous is delivered out of trouble, and the wicked cometh in his
Pro. 28, 20 ſtead. A faithful man ſhall abound with bleſſings.

bleſſings. Mercy and truth ſhall be to them that deviſe good. Pro. 14, 22

If a man be juſt to do that which is lawful and right, hath withdrawn his hand from iniquity; hath executed true judgment between man and man; hath walked in my ſtatutes, and hath kept my judgments to deal truly; he is juſt he ſhall ſurely live, ſaith the Lord. Bleſſed is the man that walketh not in the council of the ungodly, nor ſtandeth in the way of ſinners, nor ſitteth in the ſeat of the ſcornful; whatſoever he doth ſhall proſper. Let integrity and uprightneſs preſerve me. O love the Lord all ye his ſaints, for the Lord preſerveth the faithful. Be of good courage and he ſhall ſtrengthen your heart all ye that hope in the Lord. Ezek. 18, 5, 8, 9 Pſa. 1, 1—3 Pſa. 25, 21 Pſa. 31, 23, 24,

——Never man was truly bleſt,
But it compos'd and gave him ſuch a caſt;
As folly might miſtake for want of joy;
A *modeſt aſpect*; but a *ſmile at heart*.
True happineſs ne'er enter'd at an eye;
True happineſs reſides in things *unſeen*,
No ſmiles of *Fortune* ever bleſt the bad;
Nor can her *frowns*, rob innocence of *joy*.

Bleſſed are they that keep judgment, and he that doth righteouſneſs at all times. For thou Lord wilt bleſs the righteous, with favour wilt thou compaſs him as with a ſhield. Caſt thy burden upon the Lord, and he ſhall ſuſtain thee, he ſhall never ſuffer the righteous to be moved. The righteous ſhall flouriſh like a palm tree; they ſhall Pſa. 106, Pſa. 5, 12. Pſa. 55, 22 Pſal. 92, 12—14

ſhall ſtill bring forth fruit in their old age.
Pſa. 112, 1—6 Bleſſed is the man that feareth the Lord, that delighteth greatly in his commandments; his ſeed ſhall be mighty upon earth; the generation of the upright ſhall be bleſſed. Wealth and riches ſhall be in his houſe, and his righteouſneſs endureth for ever; ſurely he ſhall not be moved for ever.—
Pſa. 97, 11 Light is ſown for the righteous, and gladneſs
Pſa. 37, 37 for the upright in heart. Mark the perfect man and behold the upright, for the
Pro. 14, 32 latter end of that man is peace. The right-
Pſa. 41, 3 eous hath hope in his death. The Lord will ſtrengthen him upon a bed of languiſhing; thou wilt make his bed in his ſickneſs.
Pſa. 116, 15 Precious in the ſight of the Lord is the death
Rev. 14, 13 of his ſaints. Bleſſed are the dead who die in the Lord; they reſt from their labours
Pro. 10, 7 and their works follow them. The memory
Pſa. 112, 6 of the juſt is bleſſed. The righteous ſhall be had in everlaſting remembrance.

Pſa. 103, 17—19 The mercy of the Lord is from everlaſting to everlaſting, upon them that fear him, and his righteouſneſs unto children's children, to ſuch as keep his covenant, and to them that remember his commandments to do them. The Lord hath prepared his
Mat. 25, 46 throne in the heavens: they ſhall enter into
Mat. 13, 43 life eternal. Then ſhall the righteous ſhine forth as the ſun in the kingdom of
Rev. 21, 3, 4 their father; God himſelf ſhall be with them, and be their God, and ſhall wipe away all tears from their eyes, and there ſhall be no more death, neither ſorrow, nor
Rev. 22, 5 crying, nor pain. And there ſhall be no night

night there, neither the light of the ſun, for the Lord God giveth them light, and they ſhall reign for ever and ever.

For all things are yours, whether life or death, things preſent or things to come; all are yours, and ye are Chriſt's, and Chriſt is God's. For neither death nor life, things preſent, nor things to come, ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord. Unto him that loved us, and waſhed us from our ſins, in his own blood, and hath made us kings and prieſts unto God and his Father. To him be glory for ever and ever. Amen. 1 Cor. 3, 21—23. Rom. 8, 38, 39. Rev. 1, 5, 6.

From vice, ſenſe, fancy no man can be bleſt,
Bliſs is too great to lodge within an hour;
When an immortal being aims at bliſs,
Duration is eſſential to the name.
IMMORTAL ages paſt, yet nothing gone!
Morn' without eve'! a race without a goal!
Unſhort'ned by progreſſion infinite!
Futurity for ever future! Life
Beginning ſtill, where computation ends!
'Tis the deſcription of a *Deity*,
'Tis the deſcription of the meaneſt ſlave!
A bleſt hereafter then, or hop'd or gain'd
Is all—*our whole of happineſs.*

SECTION

SECTION XIII.

CONCLUSION.

The clouds may drop down *titles* and *eſtates*,
Wealth may ſeek us, but wiſdom muſt *be ſought*,
Sought *before all*! but, (how unlike all elſe
We ſeek on earth) 'tis never ſought *in vain*,
Conſult thy *whole* exiſtence, and be ſafe;
That oracle will put all doubt to flight.
Short is my leſſon, though my lecture long,
Be *good* and let *Heaven* anſwer for the reſt.

Deut. 30, 15 I Have ſet before thee this day life and good, death and evil, a bleſſing and a curſe;
Deut. 11, 27, 28 a bleſſing if ye obey the commandments of the Lord your God; and a curſe if ye will
Deut. 30, 19 not obey. I call heaven and earth to record this day againſt you, that I have ſet before you life and death; bleſſing and curſing; therefore chooſe life, that both thou and
Acts 20, 27 thy ſeed may live. I have not ſhunned to declare unto you all the council of God.—
Gal. 4, 16 Am I therefore become your enemy becauſe I tell you the truth?

Pro. 24 24, 25 He that ſaith unto the wicked, thou art righteous, him ſhall the people curſe, nations ſhall abhor him: but to them that rebuke him ſhall be delight, and a good bleſ-
Pro. 6, 23 ſing ſhall come upon them. For the reproofs of inſtruction are the ways of right-
Eccle. 7, 5 couſneſs. It is better to hear the rebuke of the

the wiſe, than for a man to hear the ſong of fools. For the rod and reproof give wiſdom. Open rebuke is better than ſecret love, faithful are the wounds of a friend, but the kiſſes of an enemy are deceitful. He that regardeth reproof is prudent, he that refuſeth inſtruction, deſpiſeth his own ſoul, but he that heareth reproof getteth underſtanding. If any of you do err from the truth, and one convert him, let him know that he who converteth the ſinner from the error of his way, ſhall ſave a ſoul from death, and ſhall hide a multitude of ſins.— And they that be wiſe ſhall ſhine as the brightneſs of the firmament, and they that turn many to righteouſneſs as the ſtars for ever and ever. Let the righteous ſmite me it ſhall be kindneſs, and let him reprove me, it ſhall be an excellent oil, which ſhall not break my head. He that rebuketh a man, afterward ſhall find more favour, than he that flattereth with the tongue. Thou ſhalt not hate thy neighbour in thine heart: thou ſhalt in any wiſe rebuke thy neighbour, and not ſuffer ſin upon him: *thou ſhalt love thy neighbour as thyſelf.* Godlineſs is profitable unto all things, having the promiſe of the life that now is, and of that which is to come. Godlineſs with contentment is great gain, and having food and raiment let us therewith be content. Say ye to the righteous that it ſhall be well with him, for they ſhall eat the fruit of their doings. Wo unto the wicked it ſhall be ill with him, for the reward of his hands ſhall be given him. Let us hear the concluſion of the whole matter.

Pro. 29, 15
Pro. 27, 5, 6
Pro. 15, 5, 32
Jam. 5, 19, 20
Dan. 12, 3
Pſa. 141, 5
Pro. 28, 23
Levi. 19, 17, 18
1 Tim. 4, 8
1 Tim. 6, 6
Iſai 3, 10, 11
Eccl. 12, 13, 14

Fear God and keep his commandments, for this is the whole duty of man. For God ſhall bring every work into judgment, with every ſecret thing whether it be good or evil.

2Pet. 3, 10 11, 13 The day of the Lord will come as a thief in the night, in the which the heavens ſhall paſs away with a great noiſe, and the elements ſhall melt with fervent heat, the earth alſo and all the works that are therein ſhall be burnt up. Seeing then that all theſe things ſhall be diſſolved, what manner of perſons ought ye to be in all holy converſation, and Godlineſs. Wherefore beloved, ſeeing that ye look for ſuch things, be diligent, that ye may be *found of him in peace,*
Phil. 4, 8, 9 *without ſpot and blameleſs.* Finally brethren, whatſoever things are true, whatſoever things are honeſt, whatſoever things are juſt, whatſoever things are pure, whatſoever things are lovely, whatſoever things are of good report, think on theſe things, and do, and the God of peace ſhall be with you. Farewel,
2Cor. 13, 11 be perfect, be of good comfort, be of one mind, live in peace and the God of peace and love ſhall be with you.

Open *mine* eye dread *Deity* to read
The tacit doctrine of thy works; to ſee
Things *as they are*, unalter'd thro' the glaſs
Of worldly wiſhes. Time! Eternity!
(Tis theſe miſmeaſur'd, ruins all mankind)
Set them before me; let me lay them both
In equal ſcale, and learn their various weight.

Let

Let Time appear a *moment*, as it is,
And let Eternity's full orb, at once
Turn on my ſoul, and ſtrike it into heaven.
When ſhall I ſee far more than charms me now?
Gaze on creation's model in *thy* breaſt,
Unvail'd, nor wonder at the tranſcript more?
When this vile foreign duſt, which ſmoothers all
That travels *earth's* deep vale, ſhall I ſhake off?
When ſhall my ſoul her incarnation quit?
And, readopted to thy bleſt embrace,
Obtain her APOTHEOSIS in THEE.

ADDENDA.

TRUTH is depoſited with man's laſt *hour*;
An honeſt hour and faithful to her truſt:
TRUTH eldeſt daughter of the Deity;
TRUTH of his council when he made the world,
Nor leſs when he ſhall judge the world he made;
Tho' ſilent long and ſleeping ne'er ſo ſound,
Smother'd with errors and oppreſt with toys;
That heaven commiſſion'd hour no ſooner calls,
But from the cavern in the ſoul's abyſs,
Like him they fable under ETNA whelm'd,
The goddeſs burſts in thunder, and in flame;
Loudly convinces, and ſeverely pains.
Dark *Dæmons* I diſcharge, and Hydra ſtings,
The keen vibrations of bright *truth* is Hell:
Juſt definition! tho' by ſchools untaught.
Ye deaf to truth ſtop ſhort in time and know,
"Men may live fools, but fools they cannot die."

AT the election of commiſſioners for ſhires, the truſt oath is put, if required by any one of the free-holders preſent; and if any one of them demand it, the oath of bribery introduced by the Act of IId. George II. muſt likewiſe be taken before voting for the member to ſerve in Parliament, the oath is as follows.

I A. B.

I A. B. do ſwear (or being one of the people called Quakers, I A. B. do ſolemnly affirm) I have not received, or had by myſelf, or any perſon whatſoever in truſt for me, or for my uſe and benefit, directly or indirectly, any ſum or ſums of money, office, place or employment, gift or reward, or any promiſe, or ſecurity, for any money, office, employment or gift, in order to give my vote at this election, and that I have not before voted at this election.

At the election of the repreſentatives for Burghs; the Clerk of the Burgh takes the following oath, which is adminiſtred to him by any of the Magiſtrates, or, in their abſence, by any two of the Council. I A. B. do ſolemnly ſwear, that I have not directly or indirectly, by way of loan or other device whatſoever, received any ſum or ſums of money, office, place or employment, gratuity or reward, or any bond, bill or note, or any promiſe of any ſum or ſums of money, office, place, employment, or gratuity whatſoever, either by myſelf, or any other to my uſe or benefit, or advantage, to make out any commiſſion for commiſſioners for chuſing a Burgeſs; and that I will duly make out a commiſſion to the commiſſioners, who ſhall be choſen by a majority of the Town-Council aſſembled, and to no other perſon. So help me God

The following oath muſt likewiſe be taken by every member of the Town-Council at the meeting, if required by any one member preſent.

I A. B. do ſolemnly ſwear, that I have not directly or indirectly, by way of loan or other device whatſoever, received any ſum or ſums of money, office, place, employment, gratuity or reward, or any

any bond, bill, or note; or any promiſe of any ſum or ſums of money, office, place, employment, or gratuity whatſoever, either for myſelf or any other to my uſe or benefit, or advantage; or to the uſe, benefit or advantage of the city or Burgh, of which I am a Magiſtrate, Counſellor and Burgeſs, in order to give my vote at this preſent election.—So help me God.

N. B. The Commiſſioners from the ſeveral Burghs, before proceeding to give their votes at the election of a Burgeſs, to repreſent the diſtricts in Parliament, muſt take the oaths to Goverment, and likewiſe the oath of bribery, introduced by the Act of the IId. George II.

Wight on the Laws concerning Election, &c.

Exod. 20, 7 THOU ſhalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltleſs that taketh his name
Hoſea 4, 2 in vain. By ſwearing and lying ſhall the land mourn, and every one that dwelleth
Jer. 23, 10 therein ſhall languiſh. For becauſe of ſwear-
Jer. 5, 2 ing the land mourneth. Though they ſay the Lord liveth, ſurely they ſwear falſely.
Levi. 19, 12 Ye ſhall not ſwear by my name falſely, neither ſhalt thou profane the name of the Lord thy God, I am the Lord.

Mal, 3, 5. And I will come near to you to judgment, and I will be a ſwift witneſs againſt falſe ſwearers, that fear not me ſaith the Lord of
Iſai. 48, 1 hoſts. Hear ye them, which ſwear by the name of the Lord, but not in righteouſneſs
Zech. 5, 3, 4 and truth. This is the curſe that goeth over the

the face of the whole earth, thus ſaith the Lord it ſhall enter into the houſe of him that ſweareth falſely by my name, and it ſhall remain in the midſt of his houſe, and ſhall conſume it with the timber and ſtones thereof.

If a ſoul ſin and commit a treſpaſs againſt the Lord, and lie unto his neighbour, and hath deceived his neighbour, and ſwear falſely; of all that about which he hath ſworn falſely, he ſhall even reſtore it in the principal, and ſhall add the fifth part more thereto. Thou ſhalt fear the Lord thy God, and ſerve him and ſhalt ſwear by his name. Every one that ſweareth by him ſhall glory, but the mouth of them that ſpeak lies ſhall be ſtopped. He that ſweareth in the earth ſhall ſwear by the God of truth. He that ſweareth to his own hurt, and *changeth* not, ſhall never be moved. He ſhall abide in thy tabernacle, and dwell in thy holy hill.

Leviti. 6, 2—5
Deut. 6, 13
Pſa. 63, 11
Iſa. 65, 16
Pſa. 15, 4

The' Almighty from his throne, on earth ſurveys
Nought *greater* than an HONEST HUMBLE heart.
An *humble* heart his reſidence! pronounc'd
His *ſecond* ſeat; and rival to the ſkies.
The private paths, the ſecret acts of men
If *noble*, far the nobleſt of their lives.
Firſt *right* to judge, then *chuſe*, then *perſevere*
Stedfaſt, as if a crown, or miſtreſs *call'd*.
Theſe, *theſe* are politics will ſtand the *teſt*,
When *finer politics* their maſters *ſting*,
And ſtateſmen fain would ſhrink to *common men*.
Theſe, theſe are politics will anſwer *now*
(When common men, would fain to *ſtatesmen ſwell*)

Beyond

Beyond a *Machiavel's* or *Tencin's* ſcheme,
All ſafety reſts on HONEST COUNCILS: theſe
Immortalize the *ſtateſman*, bleſs the *ſtate*,
Make the prince *triumph* and the people *ſmile*;
ALL, ALL is impotence but acting *right*.
It follows then, that firſt we muſt be JUST,
And what ſo juſt, as AWE for the SUPREME;
"And ſacredly to keep each *pledged word*?"
————Read ye who rule;
With reverence *read*, with ſtedfaſtneſs *believe*,
With courage act, as ſuch belief inſpires,
Then ſhall your glory ſtand like fate's decrees,
Thus ſhall your names in *adamant* be writ,
In records that defy the tooth of time;
"By Citizens" reſounding your applauſe,
"As men who fear'd not MAN, but feared GOD
"Were HONEST MEN, the nobleſt of his works!"

FINIS.

6 JY 59